DOCUMENT RESUME

ED 238 811 SO 015 373

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TITLE American Business in South Africa. Instructor's Guide [and] Student Materials. Business Issues in the Classroom. Revised.
INSTITUTION Constitutional Rights Foundation, Los Angeles, Calif.
PUB DATE 82
NOTE 44p.; For related documents, see SO 015 366-381.
AVAILABLE FROM Constitutional Rights Foundation, 1510 Cotner Ave., Los Angeles, CA 90025 ($4.95).
PUB TYPE Guides - Classroom Use - Materials (For Learner) (051) -- Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Business; *Business Responsibility; Controversial Issues (Course Content); Decision Making; Economic Factors; Economics Education; *Ethics; *Foreign Policy; Government Role; Instructional Materials; *International Relations; International Trade; Learning Activities; Political Influences; Secondary Education; Simulation; Skill Development; Socioeconomic Influences; Units of Study
IDENTIFIERS Apartheid; Business and Society; *South Africa

ABSTRACT

One of a series of units designed to acquaint secondary school students with business issues, this packet focuses on the decisions facing American companies doing business in South Africa. Teacher and student materials are provided in separate sections. The teacher's guide presents an overview, objectives, five detailed lesson plans, suggested follow-up activities, answer keys, handouts for a student simulation, a review of relevant media resources, and background readings. The student materials contain six activities to help students understand the political and economic situations in South Africa that make United States trade with that country a complex and controversial issue. A reading, summarizing the history, population, government, homelands of South Africa, as well as South African civil liberties, and the Sullivan codes, is followed by 10 discussion questions. In a culminating activity, students role play stockholders of an American company with a factory in South Africa who must decide if their company should terminate its South African operations because of apartheid. A vocabulary worksheet helps students review the terms used in this unit. (LP)

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AMERICAN BUSINESS IN SOUTH AFRICA

Instructor's Guide

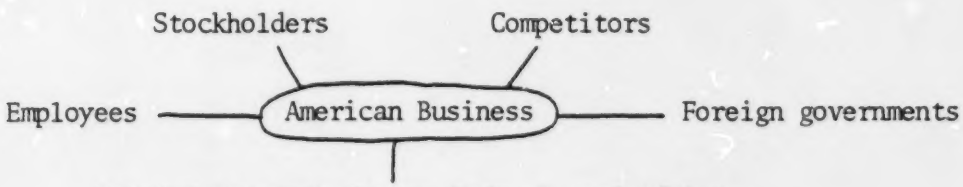
SO 015 373

Author: Phyllis F. Maxey
Business Issues in the Classroom
Constitutional Rights Foundation
Los Angeles, California
Revised, 1982

AMERICAN BUSINESS IN SOUTH AFRICA

OVERVIEW

This unit introduces students to the decisions facing American companies who do business in South Africa. Students first learn about the history of this country and the political and economic conditions that prevail. The policies and customs of apartheid established by the white minority government require blacks and whites to have separate work areas, restrooms, cafeterias, and housing facilities. This reading is followed by an activity in which students are placed in the role of stockholders of an American company with a factory in South Africa. They vote on a proposal that the company terminate all operations in the country because of apartheid. Issues of social change and proper business conduct in foreign countries are raised in this lesson.



Activities include map work on the geography of South Africa, readings that describe the people, their histories, government policies and restrictions on civil liberties of nonwhites, and the incentives for a change in apartheid rule. A reading review activity allows each student to share a piece of information about South Africa with the other students. The final activity is the stockholders' proposal. A Vocabulary Worksheet helps students review the terms used in this unit. The Instructor's Guide contains a review of media resources on South Africa available to the teacher.

OBJECTIVES

Students will be able to:

1. describe and give examples of apartheid policy.
2. describe restrictions on civil liberties in South Africa.
3. explain some of the forces for positive change for nonwhites in South Africa.
4. defend in writing or orally their reasons for supporting or rejecting a proposal that American business get out of South Africa.

TIME FRAME

4-5 class periods

CLASSROOM APPLICATIONS

DAY 1 Preassessment and Map Work: Before distributing the student materials, ask the class for a show of hands in response to the following pre-assessment questions:

1. How many of you have met someone from South Africa?
2. How many of you have read or heard something about life in South Africa?
3. How many of you know what the word "apartheid" means? (Have volunteers define it.)

Have students read the introduction and complete the map questions on p. 3. Review the answers to the map questions and the content of the unit.

DAY 2 Information Exchange: Give each student a slip of paper with a piece of information about South Africa on it. These items for the Human Test are provided in the Background Information section of

this guide, pp. 10-16. Tell the class that they are going to be part of a "human test" -- they will each represent one of the test items drawn from the reading on South Africa. They will be the test items themselves. Each student should carefully read the information on his/her slip of paper. They will have 20 minutes to transfer their information to as many people in the room as possible. In order to do this they will move about the room speaking to one person at a time, listening to information and sharing their own.

After 20 minutes have the class sit in two groups. Those with B on their slips of paper represent black South Africans. Those with W on their papers will sit in another part of the room for they are white South Africans.

Debrief the Human Test by asking the groups to share information about life for their race in South Africa. You might ask the following questions to draw out their knowledge:

Discussion Questions for the Human Test

1. Who lives in South Africa? What is the country like?
2. When did people first come to South Africa?
3. What are homelands? Who lives in the homelands?
4. Do people in South Africa have the same civil rights as Americans have today?
5. Does South Africa have a booming economy? Is it a good place to try to make a living?
6. What American companies are in this country? Do they follow apartheid policies in their factories and offices?
7. What will happen to South Africa in the future? Are conditions improving there for blacks?

DAY 3 Reading and Review Questions: Have students read the description of life in South Africa, pp. 4-13, and answer the Reading Review questions on p. 14.

DAY 4 Discussion: Refer students to p. 15, the "Stockholders' Proposal." Have students read aloud the information about the POP Corporation. Ask another student to read the proposal. Then have each student individually cast a secret ballot supporting or rejecting the proposal. Students should not have to make their choice public if they do not wish to do so. This may be a very sensitive issue in some classes. Ask one student to tally the vote while you lead a discussion of the proposal, using the discussion questions on p. 16.

Toward the close of the class discussion, take another vote on the Proposal for Action. But this time each shareholder would lose $5,000 if the company shut down operations in South Africa. Tally the votes to see if this financial setback makes a difference.

DAY 5 Have students complete the Vocabulary Worksheet. Ask them to write an essay in which they defend their opinions about the proper role for American business in South Africa. The following viewpoints are frequently given:

Viewpoints on American Business in South Africa

#1: American business can stay or go. If the Americans aren't here, someone else will take advantage of the opportunity to develop the resources of South Africa. The Europeans and the Japanese could come in and take the Americans' place. The Americans should mind their own morals and not meddle in the internal affairs of other

countries. We cannot have "one man, one vote" in South Africa. If we do, the whites who have worked so hard to build this country will be outnumbered and powerless. We believe the best way for blacks to develop is for them to learn to rule themselves in their homelands.

#2: American business should stay. Through gradual equalization of opportunities for nonwhites, American companies can exert a positive influence on life in South Africa. As more and more jobs are created, more jobs will go to blacks, because there are not enough whites in the population to meet the demand for labor. The blacks need jobs badly. Americans do not help them by leaving the country. American companies can be a positive force for gradual change and the ending of apartheid with their job training programs for blacks, equal pay for blacks and whites with equal responsibilities, housing programs, and other actions that support equal treatment.

#3: American business should get out of South Africa. It is the most racist, offensive regime in the world, and it will not change without a great deal of pressure. That pressure could come from a collapsing economy, a boycott of South Africa, and a rebellion. When American companies leave, South Africa will be deprived of something it wants very badly, international recognition and respect. All foreign investment simply props up the present regime. The few blacks who are helped into the middle class by these companies are of no benefit to the black community as a whole. America should take a stand for human rights for all people.

Follow Up: If time permits, the teacher might want to use the media resources listed in the back of this guide. You should strive to use the most up-to-date materials as possible, since the situation in South Africa is dynamic. If there is a college or university in your area, you may be able to invite a specialist to class to discuss current conditions in that country. Or students could conduct interviews with people in your community who have had contact with South Africa -- organizations such as churches, universities, embassies, the African Studies Association, the local World Affairs Council, etc.

An excellent resource would be a business person whose company operates in South Africa. The broader question of proper business conduct in countries that differ from American customs and values could be raised by business people familiar with international operations.

USING A RESOURCE PERSON IN THE CLASSROOM

The Business Issues in the Classroom Program (B-I-C) has a talented group of business professionals who are prepared as discussion leaders to enrich this unit of study. At least two weeks in advance, call the Constitutional Rights Foundation to arrange for a visit. Please ask for the B-I-C placement coordinator at (213) 473-5091.

The business resource person could participate in the following ways:

* Discuss the shareholders' proposal, using the format described on page 4 of this guide.
* Describe his/her company's multinational operations and any problems in operating in culturally different countries.

ANSWERS TO STUDENT REVIEW

Answers to The Geography of South Africa, p. 3

1. Namibia, Botswana, Zimbabwe, Mozambique, Swaziland, Lesotho

2. Pretoria, Johannesburg, East London, Port Elizabeth, Cape Town

3. On the southwestern tip of the African continent

4. Lesotho

5. Homelands

Answers to Reading Review, p. 14

1. Parts of South Africa are very modern and industrialized. Most of the homelands are rural and poverty-stricken. South Africa is different from the U. S. in several ways: it is smaller than the state of Alaska; it restricts civil liberties in ways that are illegal in the U. S.; it segregates people by race; the government of South Africa is struggling with various solutions to power-sharing with nonwhites.

2. Apartheid refers to those policies that separate the races in South Africa.

3. Africans - 19.8 million
   Coloureds - 2.6 million
   Indians - 800,000
   Whites - 4.5 million
   Nonwhites are in the majority, especially black, and whites are in the minority.

4. South Africa was first settled about the third century, A.D. when farmers began working the land. Whites arrived at the Cape of Good Hope in 1652.

5. Afrikaner goals included the creation of a white society in Africa that would be based on their religious principles. They oppose "one man, one vote," because they are in the minority. They feel that they created the society there and do not want to lose it to the majority.

6. The homelands are areas in South Africa reserved for black tribes. It was hoped that after the proper political and economic development, the homelands would become nations in their own rights, independent from South Africa.

7. Nonwhites are denied freedom of movement, freedom of association, freedom of speech, and voting rights. Blacks have responded with violence at times, such as the Soweto riot. Other protests have been nonviolent, such as boycotts and writings.

8. South Africa's neighbors are black nations -- Namibia, Zimbabwe, Lesotho, Swaziland, Mozambique, Botswana. They harbor some guerilla groups and radicals who would be arrested if they went into South Africa. They do not boycott South Africa because they need to use transportation facilities such as the railroad and to trade for food products.

9. Nations such as Great Britain, U. S., France, Italy, Switzerland, and Japan all have business operations in South Africa. Some of the Europeans follow a Europe Economic Community Code, and American companies the Sullivan Code. Only half of the American firms in South Africa have signed the Sullivan Code. Other nations vary in their efforts to find alternatives to apartheid policies.

10. Business is urging the South African government to speed up the pace of change. They want more improvements in education, housing, and job opportunities for blacks. There is a shortage of skilled workers and a growing black population. Business sees this labor force as a needed resource.

Answers to Vocabulary Worksheet, p. 17

1. HOMELANDS	2. XHOSA	3. APARTHEID
4. SULLIVAN CODE	5. ZIMBABWE	6. STOCKHOLDERS
7. AMNESTY INTERNATIONAL	8. AFRIKANERS	9. CIVIL LIBERTIES

BACKGROUND INFORMATION

The information in the student reading on South Africa was drawn from the following sources:

South Africa: Time Running Out, The Report of the Study Commission on U. S. Policy Toward Southern Africa, University of California Press, Berkeley Foreign Policy Study Association, 1981.

The Good Hope Plan for Southern Africa, A report of a conference for business and community leaders compiled by the South African Department of Foreign Affairs, November 1981.

National Geographic, June 1977; June 1982.

Political Imprisonment in South Africa, Amnesty International Report, London, 1978.

Herman Nickel, "The Case for Doing Business in South Africa," Fortune Magazine, June 19, 1978.

Facts on File, January 11, 1981; December 10, 1977.

Jack Foisie, "Buthelezi Strengthens Party to Press for South African Unity," Los Angeles Times, 1979.

Joseph Lelyveld, "Inside Namibia: A Journey Through South Africa's Disputed Territory," New York Times Magazine, August 2, 1982.

SOUTH AFRICA: THE HUMAN TEST

B The proportion of whites in South Africa has been declining, from 21% in 1911 to 16% in 1980. Black Africans have increased in numbers from 67% to 72% in the same period.

W The white population of South Africa is divided into two main groups, the Afrikaners and the English-speakers. Afrikaners are descendants of 17th and 18th century Dutch settlers. Most of the English-speakers are British, the descendants of 19th century settlers.

W Afrikaners share a common culture. They speak Afrikaans and usually English. They pride themselves on their people's resourcefulness and self-reliance in building society out of the undeveloped South African lands. About 70% of the Afrikaners belong to the Dutch Reformed Church, and they take their religion seriously.

B Although many white Afrikaners believe they were the first settlers on empty land, archaeological findings show much earlier inhabitants. African hunters and gatherers lived there 2000 years ago. African farmers begain raising cattle and working the land with tools about the third century, A. D.

B Apartheid means apartness in English. It refers to a policy of keeping different races as separate as possible -- in residential areas, transportation, workplaces, restrooms, marriage, etc.

W The gap between the wages of blacks and whites has decreased slightly. During the first half of the 1970s black wages grew at a rate of 7% per year and white wages only 1%. Black per capita income averaged 200 Rand and white per capita income 2,500 Rand in 1975.

W In terms of wealth, education, careers, and life spans, the white South Africans lead all groups, followed by the Asians, urban blacks, and rural blacks. Rural Africans are quite poor.

B The Homelands are areas in rural South Africa that used to be called "reserves" -- places where Africans without work permits were required to live. Critics of the homelands policy accuse the government of creating dumping grounds for Africans not needed in the cities by white employers.

B Homelands for Africans were established to keep black and whites separate. At this point the homelands are very dependent on South Africa. Over 70% of homelands peoples' incomes are earned outside the homeland boundaries, that is, earned in the economic system controlled by white South Africa.

B About one-third of the homeland's workers are migrant workers living apart from their families in order to work in white South Africa. Another third are commuters, traveling back and forth between borders. The remaining third are either employed in the homelands or are unemployed.

B The homelands are poor. Tribal chiefs often run homelands governments, dispensing favors and controlling public resources. Africans are divided on the benefits of separate development for the homelands. Most urban Africans take little interest in homelands politics, identifying with the city where they work. Other Africans see the homelands as the best available opportunity for black freedom and independence.

W One of the basic aims of the homelands policy is to reduce the number of Africans living in areas claimed by whites, called the "common areas." But the homelands are failing in their ability to employ residents and keep them out of the common areas. Most of the homelands have more of their residents working in common areas than in jobs within the homelands' borders.

W South Africa faces a shortage of skilled labor. 100,000 jobs have gone unfilled because of a lack of qualified workers. This has created an opportunity for many urban blacks, allowing them to move into semiskilled, clerical, and professional positions as teachers and nurses.

B The government of South Africa is controlled by a minority of its residents, the whites. The Africans are not allowed to vote, marry whites, or live or work where they please. Passbooks must be carried by the Africans stating their permission to be in "common areas" where whites live.

B Dissent in South Africa is suppressed through laws such as the Terrorism Act which allows police to arrest anyone engaged in activities likely to endanger law and order. Dissenters can also be "banned" -- placed under arrest with any outside communication strictly supervised. The banned person may not contest the order and authorities are not required to give their reasons for the banning.

B The Soweto uprising of 1976 was a violent clash between black students and police. The underlying causes were anger and frustration over the poor education offered blacks, police harassment, and apartheid policies. The immediate cause of the riot was a new law requiring the use of the Afrikaans language in the classroom, which for some blacks is a language symbolizing white oppression.

W Business leaders in South Africa favor a faster pace by the government in programs that will improve black housing, education, and job training. Some business leaders also favor removing laws that discriminate against nonwhites in the cities where they work. A government commission recommended open education for all races at universities and technical schools.

W The government has formulated a plan for regional development to help the homelands build an economic base and slow down the growth of big cities. Incentives have been offered to private businesses to locate new plants and offices near or within the homelands. Jobs would then be created for the many unemployed Africans in the homelands, and fewer Africans would have to travel to the cities to work.

B South Africa is a beautiful country located at the southern tip of the African continent. It is about four-fifths the size of Alaska, or three times the size of California. Its cities are modern, industrialized centers -- Johannesburg, Cape Town, Pretoria, Durban. South Africa's economic success has been aided by its supply of vital resources -- gold, chromium, coal, diamonds, and farm land.

B In South Africa only whites may vote or run for office. Blacks are restricted to certain occupations, paid lower wages than whites, and segregated from whites in housing, schools, and recreation facilities. Blacks may vote in elections in their homelands, but at present the homelands have little political or economic power.

B South Africa is the only nation in Africa that excludes the nonwhite majority (four-fifths of the population) from political participation. Some of South Africa's neighbors help radical black groups to oppose the white government. South Africa has been criticized by the United Nations and many states, including the U. S., for its policies of apartheid.

B Freedom of speech is limited in South Africa. Books, films, newspapers, records, and plays are reviewed by all-white censorship committees who may declare material "undesirable." Reporting about the policies, prison conditions, armed forces, or political protests is restricted.

W The creation of homelands for nonwhites does not solve the problem of political rights for the Africans, Coloureds, and Asians who live in the common areas outside of the homelands. Recently the white government has established Community Councils with limited powers over local issues. Residents can elect the members of that council.

B 80% of the South African labor force is nonwhite. The automobile assembly lines, gold mines, and farms are all run on black labor. Increasing discontent among black workers has fueled the formation of labor unions and increased the number of strikes. The government has recently changed laws to allow Africans to legally join unions and to open up more jobs to Africans that in the past had been reserved for whites.

B No foreign government has recognized the independence of the the homelands. Many countries have condemned South Africa's treatment of blacks, and view the homelands as a device to promote the political power and economic welfaire of whites at the expense of the Africans.

B Five countries -- Great Britain (40%), United States (20%), West Germany (10%), and Switzerland and France (each 5%) -- are major investors in the South African economy. U. S. companies with the biggest investments in South Africa are Ford, General Motors, Mobil, and Caltex Oil.

W The United States is South Africa's #1 trading partner. In 1979 the U. S. sold $1.5 billion worth of goods to South Africa, and imported $1.9 billion worth of South African products. South Africa is dependent on industrialized countries for high technology -- computers, scientific instruments, nuclear energy. The U. S. imports some minerals from South Africa vital to military and industrial needs of the U. S. that are relatively scarce in other parts of the world.

B South Africa's neighbors depend heavily on South Africa for food, transportation, and energy resources. South Africa is a major food exporter while most African nations do not produce enough to feed their people. Thus in spite of political disagreements, many African countries desperately need to trade with South Africa.

B One of South Africa's neighboring states, Zimbabwe, has recently changed from white minority rule (like South Africa) to multiracial rule, with a strong black majority. White South Africans are watching closely to see if their fears of sharing political power with blacks will hold true in Zimbabwe.

B The Sullivan Principles are a statement of fair employment practices for American companies operating in South Africa. They include: equal pay for equal work for blacks and whites; nonsegregation in the workplace; training programs to advance blacks; improved housing, transportation, schools, and health care.

BUTHELEZI STRENGTHENS PARTY TO PRESS FOR S. AFRICA EQUALITY

By Jack Foisie

Times Staff Writer

DURBAN, South Africa - For more than a decade, Gatsha Buthelezi has been a controversial figure in South Africa's racial struggle. Some blacks regard him as an ardent black patriot, others as an Uncle Tom. Whites fear him as the only black with political clout. But others think he's the only moderate on racial matters with whom they can deal.

His posture may become clearer soon. "The year 1979 will be a crucial year for black and white," the 50-year-old Buthelezi said in a recent interview.

As chief minister of Kwazulu, the Zulu homeland near this Indian Ocean port city, Buthelezi leads the largest black tribe in South Africa. There are more than 4 million Zulus living within several hundred miles of Durban. Another 2.5 million are clustered in black towns elsewhere in South Africa, working for whites.

Buthelezi leads the only viable black political party. It is called Inkatha, formed to perpetuate the proud warrior history of the Zulus who were not crushed by whites until 100 years ago. Buthelezi claims Inkatha has 200,000 members. Under his tutelage, they are being shaped into a potential force dedicated to establishing equality of all races in South Africa.

The Zulu chief, well-educated and urbane, is starting to align Inkatha with other black politicians who are tribal leaders. He has audaciously gathered in Indian and mixed-race politicians as well - audacious because by doing so he is flouting the white supremacist policy of apartheid, which through discrimination and segregation seeks to keep the races apart. Moreover, it is illegal to form mixed-race political groups.

So far the government has chosen to ignore the violation. Gatsha Buthelezi is probably the only black in South Africa who seems above arrest.

"Oh, I'm not immune," Buthelezi said, his eyes crinkling behind glasses. "Minister (James T.) Kruger (minister of police

and justice in the South African government) has threatened me not with banning but with bloodshed. Even now he is trying to infiltrate Inkatha with informers. It's public record that the government tried to bribe some chiefs to turn against me."

Despite his political strength and his stand-tall black awareness, however, Buthelezi is not universally loved - or trusted - by many black leaders. And he is despised by some young black intellectuals.

Some of the wariness is founded on tribal distrust. "He's a Zulu," a Tswana student explained. "Zulus think they are better than us. We get enough looking-down from whites. We don't want it from another African."

Other critics of Buthelezi charge that he is not sufficiently militant. There is bitterness among urban blacks who participated in the 1976 racial protests in which more than 700 blacks died and thousands were jailed. The rioting started in the all-black Johannesburg suburb of Soweto and spread to black and colored ghetto communities everywhere in the nation except Natal, the province which encompasses much of the Zulu homeland.

Buthelezi is sensitive over the charge that he sat on his hands during rioting, that he is not a sincere nationalist but only hungry for personal power.

Scowling, Buthelezi insisted that he is just as fierce in his demand for racial equality in South Africa as were the early-day movements such as the African National Congress, now banned and operating underground from bases in adjoining black states.

"I go along with the ANC objectives, but not its strategy. I cannot advocate violence, no matter where I am or what I am."

Fatima Meer, a onetime ally and an Indian professor of sociology now under a form of house arrest for her anti-government views, said sadly of Buthelezi, "We were students together. But we have chosen different paths. He wants to manipulate the system (apartheid). I don't think he can bring about meaningful change."

Without advocating violence, Mrs. Meer believes the whites "won't come to their senses until a black liberating force is at our borders."

Even whites disagree over Buthelezi. He is accused by the conservative South African press and in government broadcasts, of seeking to reestablish a Zulu empire and the polarization of the race isssue.

Buthelezi replies, "Whites have reached the height of ascendancy on the basis of white unity. But the moment blacks speak of unity, the whole thing is interpreted as as ganging up against the whites."

Postmaster General Louis Rive, who heads an organization dedicated to keeping white culture untarnished (in a nation where whites are outnumbered 4 to 1 by blacks) warned Buthelezi in a speech:

"The Zulus have their talented leader (Buthelezi), obviously a man with ambition and capabilities. Whether these (talents) are going to be applied for the benefit of progress and peace, only the future will tell.

"We have no desire to rule over his people and their fellow travelers. But equally little do we wish to be ruled by them."

Another conservative white group, however, the secret society known as the Broederbond, sent its chairman and three other prominent Afrikaners to meet with Buthelezi.

Their mission, Buthelezi confirmed, included an attempt to get him to agree to a fundamental acknowledgment of apartheid, and accepting "independence" for the Zulu homeland. Buthelezi has consistently denounced such homeland independence as "fraudulent" since such black mini-states inside South Africa would still be subservient to the white government in many ways.

What he does want, he said, is the holding of a national convention of leaders of all races. "South Africa sees herself as a besieged victim of the international community," Buthelezi said. "But this is something it has brought on itself by its apartheid policies. South Africa can only be saved by taking decisive and concrete steps to find a new formula for power-sharing in which all races could participate."

The Zulu chief travels frequently from the Zulu capital of Ulundi, where his wife and seven children live. Last year he had a brief meeting with President Carter.

"We talked about American Investments in South Africa and about human rights," Buthelezi recalled. Buthelezi is against the removal of American investments in South Africa. "It would hurt blacks. Investments mean jobs for many people. And we need jobs badly."

Buthelezi is a modern man, but occasionally shows a bit of the ancient Zulu spirit. For an English television account of the defeat of the Zulu King Cetewayo 100 years ago, Buthelezi volunteered to recite the king's exhortation to his warriors before they went into battle.

To look the part, he wore a leopard skin, great feathers in his hair and carried a shield, an "assegai" (short spear) and his grandfather's battle-ax.

But as the cameras were about to roll to record his impersonation of the Zulu king of a century ago, there was a burst of laughter from Buthelezi. He still had on his glasses and had forgotten to take off his socks.

By Jack Foisie

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Michael Griffin and Michael McKinnon, *Co-Editors*
George S. Parker Senior High School
Janesville, Wisconsin

Instructional Media

Media Update on Southern Africa: A Crisis in Black and White

The arrival of the Carter Administration upon the American political scene has resulted in the surfacing of a relatively new wave of thought: A concern with worldwide human rights. This concern has now found itself manifested in America's religious groups, schools, and families, and other basic institutions.

The growing reemphasis on this vital aspect of humanistic education in our nation's schools may indeed reflect the awakening of a slumbering giant. For our schools, and those responsible for the imparting of precious knowledge within their walls, must take the lead in this reawakening. It is America's youth that must join the young from other lands in hoisting the banner of global human rights.

In this issue of *Social Education*, we shall focus our attention upon one area where human rights challenges have surfaced: Southern Africa. It is our hope that the materials outlined here will contribute to a deeper understanding of various issues of human rights in Southern Africa. The utilization of such materials offers the classroom teacher the opportunity to add a visual stimulus to his/her classroom strategy.

The editors are deeply indebted to David and Mary Lee Wiley of Michigan State University, and to Henry Bucher, African Studies Program, University of Wisconsin, Madison. Their personal critiques, especially of current 16mm films, were a valuable contribution in compiling the following listing. Other assessments project the personal evaluation of the editors.

In succeeding issues of *Social Education*, we will focus on other areas of related domestic and international concerns for human rights.

I. 16mm Socio-Political Films Currently in Circulation

• LAST GRAVE AT DIMBAZA. 16mm color film, 55 min., 1973, $25. Made without the consent of the South African government and smuggled out, this film documents the oppressive conditions of daily life among blacks living under apartheid. A vivid portrayal of the contrast between the lives of white South Africans, who enjoy one of the world's highest living standards, and black South Africans, almost all of whom live in deep poverty. American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• APARTHEID: 20th CENTURY SLAVERY. 27 min. B/W, 1971, $8. A United Nations documentary film on the apartheid system. After presenting basic ethnic and geographical information about South Africa, the film examines the contrasts in living and working conditions of Africans and whites. Includes commentary by leaders of other African nations describing how the South African racial policy poses a threat to world peace. Widely used by schools and community groups as an introduction to South African society.

(a) Lifelong Learning, Extension Media Center, University of California, Berkeley, CA 94720.
(b) McGraw-Hill Films, 828 Custer Avenue, Evanston, IL 60202.
(c) McGraw-Hill Films, Distribution Center, Princeton Rd., Hightstown, NY 08520.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• PHELA NDABA: THE END OF THE DIALOGUE. 45 min., Color, 1970, $100. A film about South Africa shot secretly by Nana Mahomo and four other members of the banned Pan-Africanist Congress. Condemns apartheid by showing the poor living conditions of blacks and the routine acts of physical and psychological brutality which they must endure under the system. The distinctions between white and black society are emphasized by the use of color for the former and black and white for the latter.

(a) International Defense and Aid Fund, Phillips Brooks House, Harvard University, Cambridge, MA 02138.
(b) United Nations Television, United Nations Plaza, New York, NY 10017.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• SABOTAGE IN SOUTH AFRICA. 54 min., B/W, 1962, $9-25. South Africa's apartheid system is presented in this 1962 CBS White Paper by means of interviews with both its supporters and opponents (then Minister of Justice Balthazar Vorster, Chief Albert Luthuli, and liberal editor Patrick Duncan among others). The interviews with government leaders upholding apartheid are unique since such statements are no longer made publicly. A review of the South African economy, society, and racial policy provides an excellent overview of the country. Includes footage of the 1960 Sharpeville massacre. Although dated, this film remains an excellent summary of the South African problem for those who are unfamiliar with southern Africa; and it is unique in presenting an explanation of the ideology of apartheid as explicated by white South African leaders themselves.

(a) American Committee on Africa, 305 E 46th St., New York, NY 10017.

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(b) United Christian Audio-Visual Center, 325 Emerald Terrace, Sun Prairie, WI 53590.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• BOESMAN AND LENA. 102 min., Color, 1973, $110. This is a moving personal indictment of apartheid policy, one of the rare films to deal with the plight of people classified as "coloured" in South Africa. A *New Yorker* film critic has called it "a South African film that is equal to the work of Samuel Beckett." Boesman and Lena, a "coloured" couple whose house is condemned and destroyed by the government, wander through the shanty towns, weeds, and mud flats of urban South Africa looking for a place to call home. Eventually they settle temporarily on an island of land between black compounds, reflecting the marginal position of the "coloured" population in South Africa today. The bitterness displayed by both characters—toward each other and the world—starkly indicates the human effects of South African policy. BOESMAN AND LENA was a play in New York and London. English dialogue is heavily accented with Afrikaans, requiring adult audiences and good projection equipment.

(a) New Yorker Films, 43 West 61st Street, New York, NY 10023.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• COME BACK AFRICA. 83 min., B/W, 1959, $60–125. Filmed secretly in Johannesburg, this features Miriam Makeba. Forced to leave his village by famine, Zakhariah, a Zulu farmer, first works in the gold mines near Johannesburg and then becomes a houseboy. Finally, he is left without work in a black slum. His family joins him, and their story reflects the stark reality of apartheid and economic exploitation in South Africa. By following the travels of Zakhariah, viewers may examine many social situations of South Africa. Some feel this is the best film on South Africa for total impact. Produced by Lionel Rogosim.

(a) Impact Films, 114 Willow Street, Corte Madera, CA 94925.
(b) Bruno Lansing Associates, Two Park Ave., New York, NY 10016.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• THE HEART OF APARTHEID: WHAT SOUTH AFRICA'S BLACKS THINK ABOUT SEGREGATION. 39 min., B/W, 1968, $30. South African blacks describe the apartheid system and its effects on their daily lives. Commentary does not dwell on the legal and economic intricacies of this policy, but rather focuses on its consequences for individual existence. People speak frankly about racial separation and describe the dulling effects of life in the black ghettos around the major South African cities. At times the dialogue is difficult to understand and some of the interviews are long, but the film dramatically depicts the human toll of apartheid.

(a) CBS Films Incorporated, 51 West 52nd St., New York, NY 10019.
(b) Formerly Robeck & Co. Contact: Bob Kelly, Nontheatrical Films, Time-Life Films, Time & Life Bldg. Rockefeller Center, New York, NY 10020.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• KATUTURA. 37 min., Color, 1974, $8–48. Katutura is an African word meaning insecurity. For South African blacks it describes daily life in the dormitory towns where they live in white lands. This film depicts the substandard living conditions, poor medical care, and police harassment suffered by blacks under the apartheid system. Also includes a historical overview of early Dutch colonization, the arrival of the English, and the Great Trek. A dramatic film, poorly organized, but winner of a prize at the 1974 American Film Festival.

(a) Atlanta Public Library, 126 Carnegie Way, N.W., Atlanta, GA 30303.
(b) Audio-Visual Services Library, Christian Church, P.O. Box 1986, Indianapolis, IN 46206.
(c) East Orange Free Public Library, 221 Freeway Drive East, East Orange, NJ 07018.
(d) Phoenix Films, 470 Park Ave. South, New York, NY 10016.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• SOUTH AFRICAN ESSAY, PART II: ONE NATION, TWO NATIONALISMS. 59 min., B/W, 1965, $12. This second part of a two-part film completes the NET study of South Africa. The political machinery of the government which enforces apartheid is examined. Focuses on the development and power of the country's white Nationalist Party, along with government plans to resettle most of South Africa's blacks on small, desolate reserves (the "Bantustan" policy). Presents the tragic history of black protest, and interviews African spokesmen about the racial situation in the country. Produced by WGBH-TV, Boston, for NET.

(a) University of Illinois, Visual Aids Service, Division of University Ext., Champaign, IL 61820.
(b) Instructional Media Center, Michigan State Univ., East Lansing, MI 48824.
(c) Pennsylvania State University, Audio-Visual Services, University Park, PA 16802.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• THE COLOR LINE: THE MIXED RACES IN SOUTH AFRICA. 40 min., B/W, 1971, $30. This film is unique among those listed because it is devoted to an area that others only mention briefly—"coloureds" in South Africa, persons of "mixed race." The topic is explored through personal interviews dealing with themes such as marriage across the color line and the classification of marginal individuals (those who can "pass"). Interviews with South African officials give a clear picture of the far-reaching extent of apartheid, and the crucial importance which a slight difference in skin color can make.

(a) Time-Life Films, Time and Life Bldg., Rockefeller Center, New York, NY 10020.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• THEY SPEAK OUT. 24 min., Color, 1971. This United Nations film is based on long interviews with opponents of the South African regime (Sean McBride, Olof Palme, Abdul Minty, Julius Nyerere, John Collins, and Ambrose Reeves, among others). Interviews deal with the meaning of apartheid for those who live under it, pressures applied to its opponents, and alternatives available to those outside South Africa who seek change. Commentators generally agree that greater economic pressure is needed along with strengthened United Nations action against

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South Africa, more aid to independent African nations, and increased effort to disseminate information about South African policy. Includes footage of the Sharpeville Massacre.

(a) McGraw-Hill Films, General Offices, 1221 Avenue of the Americas, New York, NY 10020.
(b) FMS Films, Inc., P.O. Box 7316, Alexandria, VA 22307.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• WHITE AFRICA. 40 min., B/W, 1968, $8-30. A documentary film on South African whites and their views of blacks. White Africa presents a South African panorama—industry, labor, recreation, shopping, touring—with accompanying commentary by white South Africans on their situation. Very effective in providing an inside view of white South African life. Produced by BBC-TV and Time-Life Films.

(a) University of Michigan, Audio-Visual Center, 416 Fourth St., Ann Arbor, MI 48103.
(b) Time-Life Films, Time and Life Bldg., Rockefeller Center, New York, NY 10020.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• SHOW IT TO ME IN BLACK AND WHITE. 24 min., Color, 1972. Produced by the Church of Sweden Mission, this film provides another survey of South Africa, including scenes of rural and urban South Africa, an exposé of apartheid, the Sharpeville protest massacre, and the work of the church, urban and rural. Varied responses of the churches to African needs in South Africa are reviewed—assistance for farm workers, schools for children in rural areas, clinics and hospitals, scholarships and training funds. Film faces the issue of whether Christianity is an opiate for the African people or a source of resistance to apartheid, and what role churches can play in a society in which its followers are segregated and discriminated against each day.

(a) Augsburg Publishing House, 426 South Fifth St., Minneapolis, MN 55415.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• REPUBLIC OF SOUTH AFRICA: ITS LAND AND ITS PEOPLE. 17 min., Color, 1963, about $7. This stereotypical film portrays white-black relations in South Africa as a benevolent patron-client relationship, benefiting these Africans with their "primitive native life." A historical sketch of South Africa's ethnic origins, life in a Xhosa kraal in the reserves, and industry and mines are glimpsed. Admitting that whites enjoy "greater representation" than Africans, the film ends on an upbeat indicating that "light and dark skinned races work together in South Africa." This is a superficial and misleading film for any age group, especially the American secondary school for which Encyclopedia Britannica apparently produced it.

(a) University of Illinois, Visual Aids Service, Div. of Univer. Ext., Champaign, IL 61820.
(b) Indiana University Audio-Visual Center, Bloomington, IN 47401.
(c) University of Wisconsin-Extension Bureau of Audio-Visual Instruction, 1327 University Ave., P.O. Box 2093, Madison, WI 53706.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• SOUTH AFRICA: SECOND EDITION. 22 min., Color, 1962. This dated film is an update of a 1952 Paul Hoefler Productions film entitled SOUTH AFRICA, which was an apologia for the South African whites and government. Scenes are filmed of the urban and rural areas, the various national and ethnic groups, the mines, agriculture, and the colorful animals, vegetation, and peoples. While an interview with Alan Paton is inserted, there also is lauding of the courageous pioneer settlers of the land, which is defined as the Afrikaaner trekkers.

(a) Classroom Film Distributors, 6510 Hollywood Blvd., Hollywood, CA 90028.
(b) Instructional Media Center, Michigan State Univ., East Lansing, MI 48824.
(c) Pennsylvania State University Audio-Visual Services, University Park, PA 16802.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• AFRIKANER. 40 min., Color, 1970, about $40. A BBC-TV film, *Afrikaner* takes a critical look at the efforts of Boer society to insulate itself from change. The film suggests that most Afrikaners view racial segregation and the array of laws which place the security of the state above individual rights as bulwarks to undesirable change and against compromise with a hostile outside world.

(a) University of Michigan Audio-Visual Center, 416 Fourth St., Ann Arbor, MI 48103.
(b) South West African People's Organization, Theo-Ben Gurirab, Room 1401, 801 Second Ave., New York, NY 10011.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• DINGAKA. 96 min., Color, 1965. A feature film with the familiar theme of an African human being in southern Africa "torn between two worlds"—the traditional and the modern. The accused African is defended by a white Johannesburg lawyer for an offense under white law—that of having enacted the improbable mandates of traditional law to take revenge for the death of one of his kin. Filmed in South Africa with Juliet Prowse and Stanley Baker (African star is not featured). Directed by James Uys.

(a) Macmillan Audio Brandon Films, 34 Macquesten Parkway South, Mount Vernon, NY 10550.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• NAMIBIA: THE STRUGGLE FOR FREEDOM. 22 min., B/W, 1971 (released 1974). This film examines the living conditions faced by Africans in rural and urban areas of Namibia under the apartheid system—the quality of housing, life styles of urban servants and wage laborers, and the medical results of the system (a life expectancy of 34 years, a three percent incidence of tuberculosis, a very high infant mortality rate, etc.). Much of the footage was shot in 1971 inside the country during a period of labor unrest and covers the strike of 20,000 workers at the United States-based Tsumeb mine. Interviews with strikers indicate that SWAPO (South West African People's Organization) organized the strike. At the end, SWAPO camps are shown with a plea for support. Substantive content of the film is better than the audio, narration, and technical work.

(Continued on p. 72)

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South Africa
(Continued on p. 74)

(a) South West African People's Organization, Theo-Ben Gurirab, Room 1401, 801 Second Ave., New York, NY 10011.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• DECOLONIZATION IN AFRICA (also released as A MISSION TO AFRICA). 18 min., B/W, 1969, $6. A United Nations film recording meetings of the UN Special Committee of 24 during a mission to southern Africa in 1967. Devoted to ending colonialism, the commission met with African leaders from Angola, Mozambique, Namibia, and Rhodesia. Provides an unusual glimpse of an international body at work in the field.

(a) McGraw-Hill Films, 1714 Stockton St., San Francisco, CA 94133.
(b) McGraw-Hill Films, 828 Custer Ave., Evanston, IL 60202.
(c) McGraw-Hill Films, Distribution Center, Princeton Rd., Hightstown, NJ 08520.
(d) University of Wisconsin-Extension Bureau of Audio-Visual Instruction, 1327 University Ave., P.O. Box 2093, Madison, WI 53706.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• FRONTLINE AFRICA: RHODESIA. 30 min., Color, 1970. $400 purchase. A documentary film describing the activities of African guerrilla forces along the Zambezi River between Zambia and Rhodesia (Zimbabwe). Many aspects of this stock liberation film appear contrived—the sloganeering, the commissar's educational session with his followers (in English), the commentary, etc. In an interview, James Chikerema, leader of FROLIZI (Front for the Liberation of Zimbabwe), predicts the failure of talks between Ian Smith and Joshua Nkomo, African nationalist leader in Zimbabwe. The film also includes unusually informative interviews with an African teacher and a black businessman who gave up secure lives in Rhodesia/Zimbabwe to join the guerrilla forces. They describe at length their motivations for joining the movement and the far-reaching effects this decision has had on their lives.

(a) Granada Television International, Ltd., 1221 Avenue of the Americas, Suite 3468, New York, NY 10020.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605

• THE BREAKING POINT. 30 min., B/W, 1971. Rhodesians and South Africans who talked to World in Action investigators about apartheid policies in southern Africa later were punished—by imprisonment or deportation. This program looks at their "fate."

(a) Granada Television International, Ltd. 1221 Avenue of the Americas Suite 3468.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• COLONIALISM: A CASE STUDY—NAMIBIA. Reviews the period of German conquest and African resistance that led to the near-elimination of the Herero, Nama, and Ovambo peoples. The film succinctly explains how Namibia (then South West Africa) became a League mandate and a UN Trust Territory under South African control. The latter part of the film deals with the country under South African domination and the efforts of the Namibian people to free themselves.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

(a) Lutheran Film Associates, 315 Park Avenue South, New York, NY 10010.
(b) Journal Films, 909 W. Diversey Parkway, Chicago, Illinois 60614.
(c) Lutheran Campus Center, 1025 University Avenue, Madison, WI 53715.

• A LUTA CONTINUA. A documentary on Frelimo, formerly the national liberation movement in Mozambique and the national political party after independence in 1975. The film presents historical background to Portuguese colonialism in Africa and a critique of the western economic interests behind it in recent years. It also deals with Frelimo's efforts to initiate social change, including programs to provide educational, medical, and social services to the people of the areas under its jurisdiction during the struggle against Portugal.

(a) UCLA, African Studies Center, 405 Hilgard Ave., Los Angeles, CA 90024.
(b) CCLAMG, 2546 North Halsted, Chicago, IL 60614.
(c) IDERA, Development Education, Resource Centre of British Columbia, 2524 Cypress Street, Vancouver, B.C.
(d) Extension Media Center, Univ. of California, Berkeley, CA 94720.
(e) Committee for a Free Mozambique, New York. Contact Martin Manlon.
(f) Third World Newsreel, 26 W. 20th Street, New York, NY 10011.
(g) Tri-Continental Film Center, 333 6th Avenue, New York, NY 10014.
(h) United Methodist Church, Board of Global Ministries, Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.
(i) Tricontinental Films, P.O. Box 4430, Berkeley, CA 94704.
(j) Toronto Committee for the Liberation of Southern Africa, 121 Avenue Road, Toronto, Ontario, Canada.

American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

II. A Sampling of Updated and Current Filmstrips

• HUMAN RIGHTS. This special report approaches the concept of human rights from a global perspective. It examines President Carter's commitment to the rights of the individual as one cornerstone of United States foreign policy and presents other governments' viewpoints on human rights. $18.00 purchase.

(a) Current Affairs Films, P.O. Box 398, 24 Danbury Rd., Wilton, Conn. 06897.

• HUMAN RIGHTS: WHO SPEAKS FOR MAN? The rights of individuals have become an instrument of and an issue in international relations. This sound, color filmstrip examines human rights and violations of them around the world, including problems in the United States where individual rights have been violated. It discusses ways in which international bodies can operate to safeguard human rights around the world. $24.00 purchase.

(a) Current Affairs Films, P.O. Box 398, 24 Danbury Rd., Wilton, Conn. 06897.

• WHITE ROOTS IN BLACK AFRICA. During the period of European expansion many white people went to Africa to make their homes. Now, as the black majorities

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South Africa

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are emerging as the dominant political force on the continent, what place remains for the white people who have made it their home? The program examines the situation of whites in Africa, under what conditions they might stay, and how the question will be decided, particularly in South Africa. $48.00 purchase.

(a) Current Affairs Films, P.O. Box 398, 24 Danbury Rd., Wilton, Conn. 06897.

• SOUTH AFRICA: THE ISSUE OF WHITE SUPREMACY. Examines the policy of apartheid which has fostered racial separation between South Africa's ruling white minority and the black majority and has created Bantustans for the country's black tribal groups. Shown are differences in the standard of living between whites and blacks; political economic, and social restrictions; and the prospects for change. $24.00 purchase.

(a) Current Affairs Films, P.O. Box 398, 24 Danbury Rd., Wilton, Conn. 06897.

• WINDS OF CHANGE IN AFRICA. Africa: a complex, vibrant land. But one comparatively unknown to, and ignored by, many Americans. The object of this filmstrip, which focuses on black Africa, is to enable students to:

1. Better understand and appreciate the diversity of cultures, politics, and economic bases of the nations of Africa.
2. Describe some of the problems facing those nations that have only recently achieved independence.
3. Analyze the problems, both internal and international, faced by those nations ruled by minority governments—and the problems facing individuals living within those nations.
4. Discuss United States relations with African nations, identifying areas in which the students feel relations are good or adequate, and those in which they feel relations need to be improved. $22.00 purchase.

(a) New York Times, Bedford Mills, NY 10507.

• MOSAIC OF PROGRESS: SOUTH AFRICA TODAY. Produced by the South African government, this program contrasts the land and the people of South Africa and the United States. Pro-apartheid in composition, it examines "separate development" and the improving conditions for native blacks. Free.

(a) Dept. of Justice, Information Service of South Africa, 655 Madison Ave., New York, NY 10021.

• AFRICA: AN END TO WHITE RULE? This filmstrip explores the potentially explosive racial situation in two modern African nations. In South Africa, 13% of the territory has been set aside as homelands for 18.4 million blacks, while the remaining 87% is for the country's 4.3 million whites. In Rhodesia, the white regime has agreed to black majority rule but the accord does not grant full majority power. An activity-oriented spirit master presents review materials. A teacher's guide suggests teaching strategies, discussion questions, and special projects. $22.00 purchase.

(a) New York Times, Bedford Mills, NY 10507.

• BANKING ON SOUTH AFRICA. Color filmstrip, cassette tape, 18 min., 1977, $5. Is it merely self-righteousness to withdraw one's deposits from a bank that lends money to the South African government? Or are we under an obligation to consider whether our savings are being used to finance apartheid?

(a) American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

III. Slide/Tape Presentation

• SOUTH AFRICA: FREEDOM RISING. 134 color slides, cassette tape, 15 min., 1978, $10. Resettlement camps, separation of adult male laborers from their families, and repressive identity card systems are features of apartheid that attempt to keep black South Africans powerless. This slide show documents how blacks and some sympathetic whites organize to destroy apartheid by peaceful demonstrations and strikes—and how the government responds by shooting into the crowds and clubbing and imprisoning demonstrators.

(a) American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

• SOUTH AFRICA AND U.S. GLOBAL CORPORATIONS. 81 color slides and script, 25 min., 1977, $5. Depicts the relationship of multinational corporations to the official South African policy of apartheid and to the nation's economic and political life.

(a) American Friends Service Committee, 407 S. Dearborn, Rm. 370, Chicago, IL 60605.

IV. Organizations Dealing Specifically with Africa*

African Embassies, Consulates and Missions to the United Nations (M, S, P). African governments frequently have services which teachers and librarians will find useful. You can contact their offices in the U.S. directly. For addresses and the names of individuals to write, see the *Diplomatic List* ($1.50), prepared by the Department of State and available from the U.S. Government Printing Office, Washington, D.C. 20420, or the *Permanent Missions to the United Nations* ($5.00), available from the United Nations Sales Section, New York, N.Y. 10017.

African Studies Association, Epstein Service Building, Brandeis University, Waltham, Massachusetts 02154 (P). ASA publishes scholarly journals, magazines, film listings, plus a quarterly newsletter in which new publications, notices of conferences, job openings, travel programs, workshops, and other opportunities are listed. You might want to join the Association ($25 a year) to be on its mailing list.

African Studies Outreach Centers (M,T, Ws/C, S, L, R). These eight university programs offer a variety of services and materials to teachers and librarians in the area they serve. Write to the one nearest you for information on its particular program.

African Studies Program
1450 Van Hise Hall, 1220 Linden Drive
University of Wisconsin, Madison 53706

African Studies Center
Michigan State University
East Lansing, Michigan 48823

African Studies Center
University of California
Los Angeles, California 90024

African Studies Center
University of Illinois

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*M: Materials for classroom or library
T: Travel program
Ws/C: Workshops and/or courses
S: Speakers available or aid locating speakers
L: Research and/or lending library
R: Review materials

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South Africa
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Urbana, Illinois 61801

Center for African Studies
University of Florida
Gainesville, Florida 32601

Center for Sub-Saharan Africa
Northwestern University
Evanston, Illinois 60201

Language and Area Studies Center for Africa
Indiana University
Bloomington, Indiana 47401

Sub-Saharan African Language and Area Studies Center
Stanford University
Stanford, California 94305

American Committee on Africa, 305 East 46th St., New York, N.Y. 10017 (M, S, P). ACOA is devoted to supporting the African people in their struggle for independence. Its program and projects inform and mobilize Americans to work for policies which support African freedom. ACOA, aside from producing its own studies and pamphlets, distributes materials for the liberation movements. Write for a list of what is currently available.

American-Mid-East Educational and Training Services, 1717 Massachusetts Ave., N.W., Washington, D.C. 20036 (M, P). Resources for North African information.

Arts Safari, 500 West End Ave., New York, N.Y. 10024 (M, T, Ws/C). Specializes in African arts, including traveling exhibitions.

Educators to Africa Association, AAI, 833 U.N. Plaza, New York, N.Y. 10017 (T). Summer travel and study program for educators and students.

Elimu Center for African Arts, Suite 6AA, 505 West End Ave., New York, N.Y. 10024 (M, Ws/C). Offers direct assistance to educators and others in mounting African programs in schools and libraries.

Middle East Studies Association, New York University, 50 Washington Square, New York, N.Y. 10003 (P, R). In addition to publishing journals and a newsletter regularly, MESA also periodically examines educational materials for their treatment of Asian and African topics.

Middle East Institute, 1761 N St., N.W., Washington, D.C. 20036 M, L, P). Publishes fact sheets on North African countries and has an inexpensive film rental library. □

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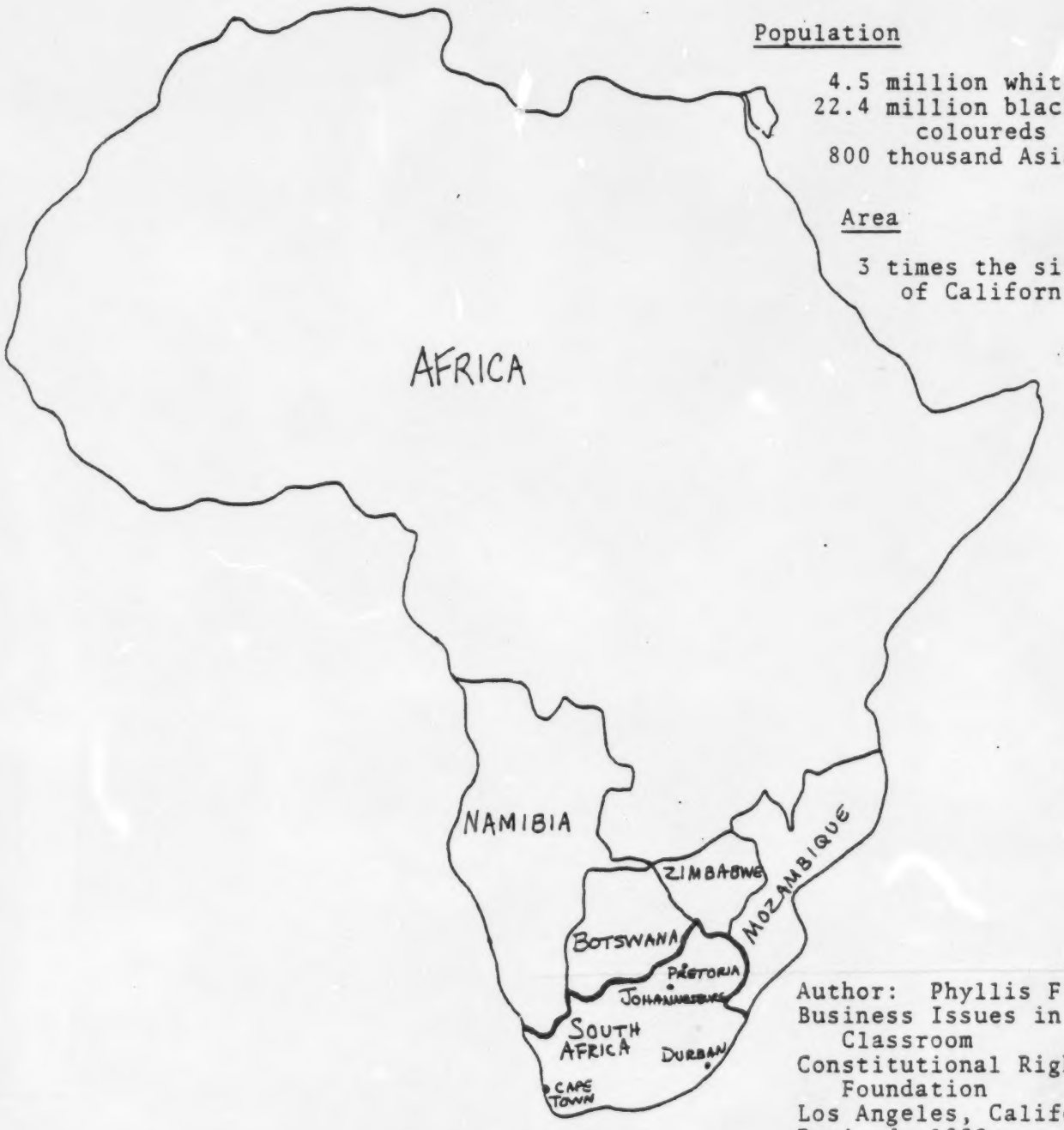
AMERICAN BUSINESS IN SOUTH AFRICA

Student Materials



Population

4.5 million whites
22.4 million blacks, coloureds
800 thousand Asians

Area

3 times the size of California

Author: Phyllis F. Maxey
Business Issues in the Classroom
Constitutional Rights Foundation
Los Angeles, California
Revised, 1982

AMERICAN BUSINESS IN SOUTH AFRICA

INTRODUCTION

There was a time in American history when black Americans were forced to ride in the back of the bus, take separate cars in a train, use separate restrooms, and attend all-black schools. The laws which supported this discrimination were called "Jim Crow" laws, and were overturned because of nonviolent as well as violent protests by blacks and whites. That period may seem like ancient history.

But there is another country that has a very similar system operating today. It is South Africa, a land ruled by a white minority that is struggling to maintain its power over the black majority. Some people believe that American companies should not be in South Africa because their business investments help support the white South African government. Others believe that we should strive to keep business and politics separate. Some hope that if American companies use fair business practices, they can improve life for black South Africans and be a positive force for change.

As you learn about this country and its uncertain future, think about this question: Should American business be in South Africa? One of the activities in this lesson will put you in the place of a stockholder of an American company. You will vote on a stockholders' proposal to terminate business operations in that country. How would you vote? Should the company leave South Africa? Should the company continue to operate its plant there, and if so, under what conditions?

Activities in this lesson include:

1. ACTIVITY: The Geography of South Africa
2. ACTIVITY: The Human Test
3. READING: South Africa
4. READING REVIEW: Questions to Answer
5. ACTIVITY: Stockholders' Proposal for Action
6. VOCABULARY WORKSHEET

THE GEOGRAPHY OF SOUTH AFRICA

Use the accompanying map to answer the questions below:

1. What nations have common borders with South Africa? _____

_____

2. List the big cities in South Africa shown on the map: _____

_____

3. Cape Town is where the Dutch settlers first arrived. Where is it located?

_____

4. Which nation is completely surrounded by South Africa? _____

5. What are the shaded areas on the map? _____

SOUTH AFRICA

The Country and Its People

South Africa is a beautiful country located at the southern tip of the African continent. It is about four-fifths the size of Alaska or three times the size of California. Living in one of its cities, such as Johannesburg, is like being in a modern city in many other parts of the world. There are sky-scrapers, traffic jams, shopping centers, houses, universities, parks, race tracks, office buildings, and factories.

South Africa has attracted business investment by American companies because of its location and growing economy. It offers a good market for such American products as automobiles and computer equipment. South Africa is rich in natural resources. It controls 83% of the world's reserves of platinum and 74% of the supply of chrome. South Africa produces 77% of the gold for the U. S. and Europe and produces more gem-quality diamonds than any other country in the world. Neighboring countries in Africa depend heavily on South Africa for food, transportation, and energy. South Africa is a major food exporter while most African nations fail to produce enough for their people.

The United States is an important trading partner. In 1979 the U. S. sold $1.5 billion worth of goods to South Africa and imported $1.9 billion worth of South African products. South Africa is dependent on other industrialized countries for high technology products -- computers, scientific instruments, nuclear energy. South Africa has some vital minerals important to the U. S. military and to industry; these minerals are scarce in other parts of the world.

There are about 350 American companies doing business in South Africa. Those with the largest investments are Ford, General Motors, Mobil, and Caltex

Oil. But the U. S. is not the biggest foreign investor. Great Britain, which used to rule part of South Africa, is the biggest investor with 40% of all direct foreign investment. Britain is followed by the U. S. (20%), West Germany (10%), Switzerland and France (each with 5%).

The People

There are five main groups today in South Africa. The largest group are the Africans, numbering 19.8 million in 1980. The Africans have links to the traditional tribal cultures that existed before whites settled the area. About half of the Africans live in areas called "homelands," territories reserved for blacks. The other half work in cities and on farms owned by whites. The majority of Africans suffer poverty, malnutrition, and poor education.

The 2.6 million Coloureds are people of mixed racial origins whose ancestors were brought from tropical Africa, Malagasy, and southeast Asia. They have strong links to the white society where they have always worked. Many are city-dwellers who live in the province near Cape Town.

The 800,000 Indians are the descendants of contract laborers brought from India between 1860 and 1911 by whites. Many of the Indians, called Asians in South Africa, are poor, but there are also a few wealthy businessmen and a strong middle class.

In terms of wealth, education, jobs, and health, the white South Africans lead all groups. The white population, 4.5 million people, is divided into two groups, the Afrikaners and the English-speakers. The Afrikaners are descendants of 17th and 18th century Dutch settlers. Most of the English-speakers are British, the descendants of 19th century settlers. The proportion of whites in South Africa is declining from 21% in 1911 to 16% in 1980. Africans have increased in numbers from 67% to 71% in the same period.

History

Although some white South Africans believe they were the first settlers on empty land, archaeological findings show much earlier inhabitants. African farmers began raising cattle and working the land with tools about the third century, A.D. Tribes such as the Xhosa, Zulu, Venda, and Khoikhoi inhabited the plains and mountains.

White settlers arrived at the Cape of Good Hope in 1652 seeking religious freedom. Their goal was to build a "godly society" in South Africa, and they began to assert their own culture. Their descendants are known as Afrikaners and are members of the Dutch Reformed Church. They speak Afrikaans and usually English. They share a common culture in which family and religion are very important. Life is characterized by discipline. In many regions of South Africa, television, movies, and sports events are forbidden on Sunday, the day of worship.

The Afrikaners were oppressed by the Dutch and British colonial governments in South Africa. In the 1840s they began the Great Trek, migrating into the interior of the land to escape the colonial power. Today the Afrikaners take great pride in their peoples' resourcefulness, determination, and self-reliance.

Government

The goal of building a "godly," white society in South Africa led to the policy of apartheid. This word means "apartness." It refers to the policy of keeping the races as separate as possible, and keeping the white minority who own the industries and farms in power. Africans are often segregated from whites in transportation facilities, schools, beaches, and restaurants.

Africans are not allowed to vote or to live and work where they choose. These laws were passed in 1948 when the Afrikaner government came to power. The entire population was classified by race. The former Prime Minister, John Vorster, defended apartheid as "the best policy for the illiterate, underdeveloped, and culturally different black tribes."

White South Africans are opposed to the idea of "one man, one vote" as we have in the United States. That is because they are in the minority; four-fifths of the population is nonwhite. The whites feel they built the modern society in South Africa and they have no desire to give it up and turn it over to the Africans. One of South Africa's neighbors, Zimbabwe (Rhodesia), has recently changed from white minority rule to multiracial rule with a strong black majority. White South Africans are watching closely to see if their fears of sharing power with the blacks will hold true in Zimbabwe.

Homelands

One of the ways the government has chosen to keep the races as separate as possible is through the homelands policy. The black tribes are each given pieces of land and assigned citizenship in one of these homelands. After the appropriate political development, the homeland would become an independent nation, separate from South Africa. One of the basic aims of the homelands policy is to reduce the number of Africans living in areas claimed by whites (common areas). About half of the Africans reside in the homelands.

The homelands are poor. They are very dependent on the economic and political systems of the industrialized parts of South Africa. Tribal chiefs often head homelands governments, dispensing favors and controlling public resources. About one-third of the homelands' residents are migrant workers, living apart from their families in order to work for a short period of time

in common areas. Another third are commuters, travelling back and forth between the borders. The remaining third are either employed in the homelands or are unemployed.

Africans are themselves divided on the benefits of homelands. Critics accuse the government of creating dumping grounds for Africans not needed in the cities by white industries. Most urban Africans take little interest in homelands politics, feeling more a part of the cities than rural homelands. Other Africans view the homelands as the best available opportunity for black freedom and independence.

At this point in time, the homelands are failing to reduce the number of Africans in common areas and offer them employment in the homelands. Most of the residents of the homelands earn their incomes outside of the homelands. The other nation-states in the world do not recognize the homelands as independent nations. Many countries have condemned the policy as another form of apartheid designed to promote the political power and economic welfare of whites at the expense of Africans.

Civil Liberties

South Africa is the only nation in Africa that excludes the nonwhite majority (four-fifths of the population) from political participation. Only whites may vote and run for office. Africans are paid lower wages for the same work, restricted to certain occupations, and segregated in inferior schools, housing and recreation facilities. Marriage between races is against the law.

Freedom of speech is limited. Books, films, newspapers, records and plays are reviewed by all-white censorship committees who have the power to repress undesirable content. Reporting about the police, prison conditions, armed

forces, or political protests is strictly regulated. The government can close down newspapers that fail to abide by these laws. The Terrorism Act of 1967 is an effective device for eliminating leaders who dissent with government policy. This law allows the police to arrest anyone engaged in activities likely to endanger law and order. Dissenters may also be "banned" -- a kind of house arrest in which communication with any outsiders is restricted. None of the person's speeches or writings can be distributed. It has been estimated that since 1950 there have been more than 1,400 people banned -- both blacks and whites. The banned person can not contest the order in court and authorities are not required to give their reasons for banning.

There has been a series of uprisings and protests against apartheid and restrictions on civil liberties. One of the most publicized was the Soweto uprising in 1976, a violent clash between black students and South African police. The immediate cause of the riot was a new law requiring the teaching of the Afrikaans language in black schools. For some blacks, this is a language symbolizing white oppression. The underlying causes of the Soweto riot were anger and frustration over poor education for blacks, police harassment, and apartheid laws. Amnesty International, a private organization based in England, monitors human rights violations all over the world. It reported that 150 children, aged 10-13, were kept in solitary confinement for up to five months after the Soweto riots. Five hundred or more civilians were killed, of whom 85 were children.

In 1977, Steven Biko, a black leader and head of the South African Students' Organization, died mysteriously in a South African prison. The autopsy report said that he died of brain damage from a blow to the head. The South African police admitted that they kept Biko naked and bound in

his cell to prevent a suicide attempt. The Johannesburg Star newspaper stated that "the inquest disclosed the abuses which can arise when a man is held in custody without access to anyone who might protect his interests -- including his right to stay alive." Amnesty International found that 20 political prisoners are known to have died in police custody between 1976-77.

Violence continues to be a problem. The African National Congress (ANC) blew up SASOL oil plants and rail lines between Soweto and Johannesburg in 1980. Such industrial sabotage and instability is of great concern not only to the white South Africans, but to foreign businesses. There have been no reports of deaths of political prisoners while in police custody since the death of Biko, but beatings and torture of black prisoners have been the subjects of court testimony.

Although non-whites are given the right to vote in their homelands, those who live in common areas are denied political participation. Recently the government established Community Councils in such areas as Soweto, a black suburb of Johannesburg. The Council has limited powers over local issues and residents of Soweto can elect the members of the Council.

Business and Labor

80% of the South African labor force is nonwhite. The automobile assembly lines, gold mines, and farms are all run on black labor. There is increasing discontent among black workers which has fueled the formation of labor unions and increased the number of strikes. The government has recently changed the laws to allow Africans to legally join unions and to open up more jobs to Africans that in the past have been reserved for whites.

The gap between the wages of blacks and whites has decreased slightly in recent years. During the first half of the 1970's black wages grew at a

rate of 6.6% a year and white wages only 1%. Black per capita income averaged 200 Rand and white per capita income 2,500 Rand in 1975. (In South African's currency, one rand was equal to $1.25 U. S. dollars in March 1981.) South Africa faces a serious shortage of skilled labor. 100,000 jobs are estimated to be unfilled because of lack of qualified workers. This has created an opportunity for urban blacks, allowing them to move into semiskilled, clerical, and such professional positions as teachers and nurses.

The government has formulated a plan for regional development to help the homelands build an economic base and slow down the growth of big cities. Incentives have been offered to private businesses to locate new plants and offices near or within the homelands' borders. Jobs would then be created for many employed Africans in the homelands, and fewer Africans would have to travel to the cities to work.

Business leaders favor a faster pace by the government in improving black housing, education, and job training. Some business leaders also favor removing laws that discriminate against nonwhites in the cities where they work. A government commission recently recommended open education for all races at universities and technical schools.

Approximately 140 American companies have signed a Corporate Code of Conduct developed by Reverend Leon Sullivan. Rev. Sullivan was a member of the Board of Directors for General Motors and the minister of Zion Baptist Church in Philadelphia. The Sullivan Principles call for desegregation of blacks and whites, equal treatment regardless of race, and affirmative action programs for blacks.

The Sullivan Codes: Six Principles of Fair Employment

1. Nonsegregation of all races in eating, comfort, and work facilities
2. Equal and fair employment practices
3. Equal pay for comparable work
4. Training programs to prepare blacks and other nonwhites for supervisory, technical, clerical, and administrative jobs in substantial numbers
5. More blacks and other nonwhites in management positions
6. Improving housing, transportation, schooling, health, and recreation for employees and their families

Due to Ford Motor Company's efforts to implement the Sullivan Code, the company has been called "the best employer in the Port Elizabeth area" by an independent group of scholars. Sometimes companies have to find ways around the South African apartheid laws in order to pay blacks and whites equal pay for equal work, since certain jobs are closed to blacks by law. Attempts to integrate the workplace and cafeteria sometimes encounter resistence by whites. In banks and high-technology industries, integration has gone more smoothly than in auto and tire plants. American companies employ 100,000 South African workers, of which 60% are black. Other foreign employers differ in their efforts in fair employment practices. Britain requires their companies to report on their compliance with a European Economic Community Code, similar to Sullivan's, but more supportive of labor unions and collective bargaining rights. France and Italy have taken little interest in such codes, and neither have some of the American companies.

The Future

There are signs of change in South Africa, but little agreement on what the future holds. Some believe that a violent revolution in which the blacks

take over is not far off. Others think that the changes will occur more slowly, probably mixed with occasional violence as people's expectations and fears are aroused. Few believe that a white society, completely separate from blacks can exist in South Africa's future. What the new society will look like remains a question.

READING REVIEW

To check your understanding of the reading, answer the following questions.

1. Is South Africa a modern, industrialized country like the United States? In what ways is it different from the U. S.?
2. What is apartheid? What are some examples of apartheid laws?
3. Who are the different population groups that live in South Africa? Who is the minority? the majority?
4. When was South Africa first settled? What groups came later?
5. What were the Afrikaners' goals for their country? Why do they oppose "one man, one vote"?
6. What are homelands? Why were they created?
7. What civil liberties are denied to nonwhites in South Africa? How have blacks responded to these restrictions?
8. Who are South Africa's neighbors? Why don't these black nations pressure the South African government to change apartheid policies by refusing to trade with South Africa?
9. What foreign nations have factories and offices in South Africa? Do these countries follow apartheid policies in their employment practices?
10. In what ways is business in South Africa a positive influence for change in apartheid policies?

STOCKHOLDERS' PROPOSAL

You are a stockholder of POP, a large American soft drink company that does business in South Africa. At the yearly meeting, a small group of stockholders has put a proposal before you for a vote. They found that the POP bottling plant in South Africa has separate work areas, bathrooms, and cafeteria for black and white employees. No foremen, supervisors, or managers are black. Most of the assembly line workers are black and receive low weekly wages. Their hourly pay is about average for that job in South Africa, but their work week is only four days so their weekly pay barely supports them. POP corporate officers do not deny that such conditions exist in the South African plant. They argue that they must abide by the laws of the country where they do business. They believe that we can not impose our values on another culture; the white employees in South Africa would never tolerate integrated facilities or having black employees in supervisory positions.

The proposal on which you will be voting states that the company should immediately stop doing business in South Africa. This would have little economic impact on you, since the company could sell the plant to another company and avoid financial losses. According to the proposal, the company could begin doing business in South Africa only when that government has taken positive and concrete actions to end apartheid practices.

PROPOSAL FOR ACTION

"Therefore be it resolved, the stockholders request the board of directors establish the following as corporate policy:

This company shall terminate its present operations in South Africa as soon as possible. It will not operate a plant or office in that country until the South African government commits itself to ending the legally enforced racism called apartheid. And, that government must take concrete and positive action toward the achievement of full political, legal, and social rights for the majority population (African, Asian, and coloured)."

Discussion Questions

1. Do you agree with the arguments of POP executives that one must abide by the laws and customs of the country where one is doing business?
2. Do you think your company should sign the Sullivan Code and begin implementing those employment practices?
3. If the company continues to do business in South Africa, but follows the Sullivan Code, how will the stockholders know what actions are taken or if progress is being made?
4. Would the South Africans be affected by an American corporation terminating its operations because of apartheid?
5. Will the stockholders' decision on this issue have an impact on other American corporations?
6. If the stockholders vote against the proposal, and you favor it, you could sell your stock in POP and invest in another corporation that has policies of which you approve. Would selling your stock affect POP executives? Would it have an impact on American business?

VOCABULARY WORKSHEET

Place the correct word next to its definition:

STOCKHOLDERS	ZIMBABWE	CIVIL LIBERTIES
APARTHEID	XHOSA	AMNESTY INTERNATIONAL
AFRIKANERS	HOMELANDS	SULLIVAN CODE

_____ 1. Territories where blacks are assigned residence and citizenship

_____ 2. An African tribe whose descendants live in South Africa today

_____ 3. A policy of keeping races as separate as possible

_____ 4. Guidelines for fair employment practices

_____ 5. A neighboring state of South Africa which has recently changed from white minority rule to multiracial rule

_____ 6. Owners of a corporation

_____ 7. A private organization that monitors human rights violations all over the world

_____ 8. Early white settlers of South Africa whose descendants run the government today

_____ 9. Rights and privileges of citizens, such as freedom of speech and the right to vote